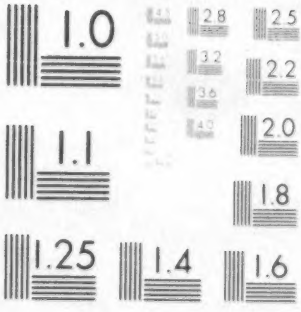

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ABSTRACT

Problems of American Indian college students in South Dakota which appeared to be "distinctively Indian" in nature were identified. Two questionnaires were administered to 72 Indian students enrolled in 4-year colleges and universities during the spring of 1957. Data analysis centered on the comparison of the problems of two pair of groups: Indian vs non-Indians and "Indian-like" Indians vs "non-Indian-like" Indians. In the first set of comparisons, certain data from this study were compared with results of similar studies of college students in general in a Wisconsin State Teachers College and the University of Illinois. The second set of comparisons was based on a division of the Indian students into two groups on the basis of ability or lack of ability to speak an Indian language. The two sets of comparisons yielded essentially the same results. The one general and overriding finding was that Indian students have more problems that are troublesome and serious than do non-Indian students. Among the special problems of the Indian student were: poor academic training for college, especially in the areas of mathematics and science, but also in social studies and English; insufficient monetary funds, especially for clothing and "spending money"; inability to relate himself to the future, particularly as this involved his educational and vocational objectives; and concern about moral and religious questions and about family members. (NQ)

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The Sioux Indian Goes To College

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By
JOHN ARTICHOKER, JR.
and
NEIL M. PALMER

Institute of Indian Studies
and
State Department of Public Instruction

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Institute of Indian Studies

State University of South Dakota
Vermillion, South Dakota

Elbert W. Harrington, Chairman of Executive Committee
William H. Cape, Director

The Institute of Indian Studies of the State University of South Dakota was established in April, 1955, by the Board of Regents upon the recommendation of the President of the State University.

The principal objectives of the Institute are the conduct of research, the dissemination of information, and the rendering of service.

Activities of the Institute include the holding of Indian conferences; conducting economic, social, and political problem studies; stimulating community participation and citizenship programs; and stressing the need for study of Indian problems.

State Department of Public Instruction

Division of Indian Education
Pierre, South Dakota

M. F. Coddington, State Superintendent
John Artichoker, Jr., Director, Indian Education

The Division of Indian Education became a part of the State Department of Public Instruction in 1949 after the State Legislature gave authorization for contractual agreements between the State Department and the Department of Interior. The primary purpose of this Division is to administer a program of financial assistance to public school districts educating Indian children.

Other activities of the Division involve encouraging of Indian young people to continue their education beyond high school, providing opportunities for Indian children to attend public school, providing services to public schools attended by Indian children, and, in general, promoting the general welfare of the Indian child.

The Sioux Indian Goes To College

AN ANALYSIS OF SELECTED PROBLEMS OF SOUTH DAKOTA INDIAN COLLEGE STUDENTS

BY
JOHN ARTICHOCKER, JR.
AND
NEIL M. PALMER

A University Research Fund Publication

Institute of Indian Studies
and
State Department of Public Instruction
March, 1959

Introduction

Those who live in or close to Indian country know the many problems that arise when two cultures, in many ways quite different from one another, are forced to exist side by side. Some give and take are necessary for both, but the Indian who is in the minority has the bigger problem of adaptation.

One of the best means of bringing about this adaptation is the education of young Indians. Many are the problems in this area, and much formal investigation is necessary for intelligent action. Certainly one important aspect is the degree of adjustment of Indian students to college life.

Because of the importance of this aspect the Institute of Indian Studies is most happy to publish the present study in cooperation with the South Dakota State Department of Public Instruction. Acknowledgement is made by the Institute for a financial grant from the University Research Fund for its share of the printing costs.

This study grew out of a master's thesis done by Mr. Artichoker in the Graduate School of the University of South Dakota under the direction of Professor Joseph T. Fisher. The editorial committee of the Institute of Indian Studies consisted of Professor E. W. Sterling, of the Department of History, and Professor Neil Palmer, of the Department of Sociology, both of the University of South Dakota. In preparing the thesis for this kind of publication it was necessary to rewrite it entirely and to enlarge upon the interpretations and conclusions. This work was done by Professor Palmer.

The Institute of Indian Studies hopes that this publication will lead to a better appreciation of the problems facing Indian college students and to a greater effort by young Indians to obtain a college education.

Elbert W. Harrington, Dean
College of Arts and Sciences
Chairman, Executive Committee
Institute of Indian Studies
University of South Dakota

Foreword

The Division of Indian Education in the State Department of Public Instruction is one of our most important units. We feel fortunate indeed in having this area headed by an Indian Educator who has both the personal interest and professional training to handle this program.

It is our belief that one of the adequate approaches in assisting our Indian youth in adjusting to the modern American culture is through education. The reader of this study will observe that the Indian student covets counseling and guidance, both before and during his or her college careers.

The South Dakota State Department of Public Instruction is interested in cooperating with the Department of Interior and other Federal agencies as we together promote the general educational welfare of the Indian youth in our public, parochial and private schools. It is our desire and our duty to give this phase of our state educational program our most hearty endorsement.

M. F. Coddington
State Superintendent
Department of Public Instruction
State Capitol
Pierre, South Dakota

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ORIENTATION TO THE PROBLEM

When the white man first came to the area that later became Dakota Territory and, ultimately, South Dakota, he found a well-organized society of Dakota Indians. The hunting economy, language, symbolism, family life, and play of these Indians constituted parts of their integrated culture. Physical and social problems that presented themselves were met in well-established and successful ways.

The story of the conflict between the Indian and the white man, resulting in the destruction of the Siouan society and the establishment of a reservation culture, is entirely too familiar to be repeated here. For the purposes of this study it is sufficient to call attention to the fact that out of this set of circumstances an entirely new set of problems was created for both the Indians and the white man. To date, satisfactory solutions to these problems have not been developed. It was in the attempt to provide some needed insight into one of these many problem areas that the present research was undertaken. Specifically, the problem that is reviewed in this report centers about the higher education of Indian young people in South Dakota.

The 1956 school census report of the U. S. Bureau of Indian Affairs indicated that South Dakota had 10,031 Indian children of school age. This figure included all Indian children of ages six to 18, and those who where older and younger, but attending school at the time. The trend in regard to the education of South Dakota Indian young people has been one of an increasing number seeking higher levels of educational achievement. The 1949 Legislature encouraged this trend by enacting a scholarship program for Indian students wishing to attend state institutions of higher education. Subsequent legislative action has given additional strength to the original program. As a result of these and other factors, there has been an increasing number of Indian young people attending colleges.

These developments have been welcomed by those who see these Indian students as a potential core of leadership dedicated to making their contributions to the solution of the South Dakota "Indian problem." However, acting in the capacity of Director of Indian Education in the South Dakota Department of Public Instruction since 1951, the author has come to recognize, along with others, that these students are facing not only the normal problems of college life, but additional ones that appear to be solely generated by the fact that they are Indians.

Inquiry reveals that while there is much that has been written on various Indian problems, including those that relate to education on the elementary and secondary levels, there has been no systematic investigation of the problems of the Indian college student. It was at this gap in our knowledge of Indian problems that the present research was directed—in the hope that some of the results might be of assistance in permitting Indian students to utilize their potentialities and opportunities to a fuller extent than is currently possible.

Specifically, it was the purpose of this study to isolate and analyze the problems of Indian college students in South Dakota colleges that stem from the fact of their unique heritage, with the view of making recommendations as to the specific means by which these problems might be attacked by those who are in a position to take such action.

THE RESEARCH PROCEDURE

This research was inaugurated in November, 1956, by directing inquiries to all of the four-year colleges in South Dakota in regard to the number of registered Indian college students. Replies indicated that there were 97 such students enrolled in these schools at that time. By the time the actual study was conducted, at least 15 of the original number had either dropped out of school or graduated. A few of the remaining students failed to keep appointments with the investigator. As a result, information was provided by 72 students, representing about 90 per cent of all Indian students attending South Dakota four-year colleges in the spring of 1957.

The data for the study were collected through the use of two questionnaires. One of these, the Mooney Problem Check List (1950 Revised Version),[1] is a standardized instrument that has been tested for reliability and validity. It was specifically designed to reveal problems of college students. These problems are classified in 11 problem areas, including the following: health and physical development; finances, living conditions, and employment; social and recreational activities; social-psychological relations; personal-psychological relations; courtship, sex, and marriage; home and family; morals and religion; adjustment to college work; vocational and educational future; and curriculum and teaching procedure. From a total list of 330 items, the respondent is asked to check those problems

1. Published by The Psychological Corporation, New York, 1950.

that are troublesome to him. He is also asked to indicate the problems that are the most serious for him.

One of the major advantages of the Mooney Problem Check List is that since it has been used with non-Indian college students, comparisons of the problems of Indians and non-Indians are permitted. By making such comparisons it was hoped that it might be possible to isolate those problems that appear to be peculiarly Indian in nature.

The second questionnaire was designed especially for this study by the author.[2] Its purpose was to provide information on those aspects of the problems, experiences, and backgrounds of the students that relate more or less directly to the fact of his Indian identity. While no formal attempt was made to establish the reliability and validity of this questionnaire, it is felt that confidence can be placed in the data that it provided inasmuch as several precautions were taken. First, the questionnaire was developed in consultation with Indian graduate students and several faculty members at the State University of South Dakota. Second, interviews were held with the Indian students at Southern State Teachers College who completed the questionnaire. These interviews were directed toward the discovering of ambiguities and other difficulties associated with the questionnaire. As a result of these interviews, needed changes in the questionnaire and its administration were made.

During the spring of 1957, the author personally administered the questionnaire to the Indian students enrolled at Dakota Wesleyan University, Huron College, Northern State Teachers College, South Dakota State College, Southern State Teachers College, and the State University of South Dakota. The Directors of Student Personnel at Black Hills State Teachers College, and the South Dakota School of Mines and Technology administered the questionnaires to the Indian students of their respective schools.

BACKGROUND CHARACTERISTICS OF INDIAN COLLEGE STUDENTS

A number of special questions were asked for the purpose of eliciting information that would pertain to the back-

2. This questionnaire is reproduced in full in Appendix A.

grounds of the Indian students attending South Dakota colleges. They included items pertaining to age, sex, degree of Indian blood, tribal affiliation, home reservation, college experience, pre-college educational experiences, current fields of academic pursuit, and educational achievements of the parents of the students. This section reports the findings of the research into these questions.

The distribution of Indian students, by sex, was exactly three-to-one, with the males predominating. This represents a slightly higher proportion of males than is the case for South Dakota college students in general. In regard to age, male Indian college students appear to be atypical of the general college population. Only slightly more than half of the male Indian college students were of ages 17 to 24, the normal age range for undergraduate college students. All of the female Indian college students were of ages 17 to 24. Among the males, however, ages ranged upward to 45, with almost 20 per cent being over 27 years of age. The over-representation of older males is probably best accounted for in terms of the recently adopted program of Federal assistance for vocational training for Indians. However, other factors may well have contributed to it.

Academically, almost one-half of the students were in their first year of college. Another group, of almost 20 per cent, were in their second year, while the remainder were evenly divided between third and fourth year. Three students were unclassified. Since the general distribution of college students, by year, is somewhat more even from one year to the next, two explanations of the variation from normal among Indian students might be offered: (1) an increasing number of Indian young people are attending college each year, and (2) the drop-out rate among Indian students appears to be higher than that for the general college population. According to University staff members, experience suggests that the latter is the more plausible explanation.

The occupational and vocational aspirations of these students is partially reflected in their responses to the question asking their major area of study. Education (teacher training), engineering, and trade courses accounted for the majors of nearly half of the students. Aside from these three areas, there was no particular area in which there were more than three students expressing an interest of major study.

One of the most significant characteristics of the Indian students is related to their pre-college educational experiences.

These experiences were divided among three types of schools: federal, private (parochial), and public. Most of the students were shifted from one type of school to another, sometimes quite frequently. While such shifting about is not necessarily problematic in and of itself, it does create problems when combined with the frequently observed pattern of making these shifts after the school year has started.

Among the 72 students participating in this study, there was one Cherokee, one Chippewa, and one Nez Perce. The other 69 were affiliated with the Sioux tribe. These students represented every reservation in South Dakota in approximately the same proportions as their respective reservations represent the total Indian population of the State. Apart from those from South Dakota, there were students from North Dakota, Nebraska, Montana, Idaho, and Oklahoma.

Almost every degree of Indian blood was represented by the students, with 20 being less than one-half blood, 17 from one-half to less than three-quarter blood, 20 from three-quarter to less than full-blood, and 13 full-bloods. There was a slight tendency for full-bloods and near-full-bloods to be concentrated in one school—Southern State Teachers College.

According to the reports of the respondents, the median years of school attended by mothers of the students was 10 years; for fathers, the median was eight years. The achievements of these parents do not appear to be appreciably higher than the average for Indians in general.

In summary it appears that in addition to the fact of being of Indian ancestry, Indian college students differ from non-Indian college students in a number of significant ways. First, their pre-college educational experiences include a greater variety of types of schools and, probably, much more frequent change in school attended. Second, their pre-college home experiences have been largely confined to the reservation, as opposed to the average community life of non-Indians. Third, the male Indian college student, on the average, participates in higher education at a later period in his lifetime than does his non-Indian counterpart.

THE ACCULTURATION OF INDIAN COLLEGE STUDENTS

It has been indicated that one of the major objectives of this research was to attempt to shed some light on those problems of the Indian college student that stem more-or-less directly from the fact of his being Indian. In order to

accomplish this objective it seemed that either or both of two procedures would have to be followed. One possibility was to secure comparable data from both Indians and non-Indians. It might be assumed that whatever differences appeared between the two groups could be attributed to the fact of being Indian. A second possiblity was to attempt to divide the Indian students into groups according to some factor that differentiates among them in terms of their relative attachment to the traditional culture of the Indian or the general Western culture of the non-Indians. If the students could be legitimately assigned to such groups, any variations in the problems reported by these groups might be more-or-less directly attributed to the fact of Indian cultural involvement.

In regard to the second of these two procedures it should be recognized that an important assumption is being made; namely, it is not the mere fact of Indian ancestry that accounts for "special" problems of Indian students, but rather the extent to which Indian students, through their cultural background, experience college life in a different manner than do those who have some other cultural background.

Actually, both of the above procedures were used in the analysis. Since reports of the administration of the Mooney Problem Check List to non-Indians were available, comparisons between these results and those relating to Indians were made possible. However, the author's own questionnaire had such a distinctly "Indian orientation" it was not feasible to administer it to non-Indians. The second mode of analysis was based on a division of the Indian students into two groups of approximately equal size. One group consisted of those students who were more closely tied to the traditional Indian culture; the other group consisted of those who had tended to move away from the Indian culture—closer to the general Western-type culture of their non-Indian neighbors.

The division of the Indian students into these two categories was based upon their knowledge or lack of knowledge, respectively, of an Indian language. This assumed, of course, that a language is more than a set of words. It implies that language incorporates and perpetuates sets of ideas, values, patterns of behavior, attitudes, and opinions. Thus, in general, insofar as an individual knows and uses a given language, so will he share the ideas and values that go along with that language. This assumption is considered valid by contemporary social scientists.

Both groups of students actually spoke the English lan-

guage. However, 39 of the 72 respondents also spoke an Indian language. In subsequent discussion this group will be referred to as the "bilingual" group. The remaining 33 respondents spoke English only; they will hereafter be referred to as the "English-only" group.

Among the members of the "bilingual" group, 19 learned Indian before they learned English; 18 learned English before they learned Indian; and two reported that they learned the two languages simultaneously. Most of the parents of the members of this group were also bilingual, with four of the fathers and three of the mothers being able to speak Indian only. It is significant that Indian was the preferred language in almost half of the homes of these people.

Among the members of the "English-only" group, about three-fourths of their parents are able to speak an Indian language, with one father being able to speak only Indian. Further, English was the preferred language in all of the homes of the members of this group.

GENERAL PROBLEMS OF INDIAN COLLEGE STUDENTS

For the purposes of reporting the results of the investigation into the problems of Indian college students, an attempt has been made to separate the problems into various general categories. Each category will be reported, with special attention being directed toward differences between the "bilingual" and "English-only" groups. The results of the administration of the Mooney Problem Check List, together with comparisons of results from administration to non-Indians, will be given in a separate section following the report of results on the author's questionnaire.

Problems Relating to Finances and Budgeting. Eight questions relating to finances and budgeting were asked. They included such elements as sources and adequacy of funds, attitudes related to Indian vs. non-Indian financial resources, information on budgeting, and role of the Bureau of Indian Affairs in administering its funds.

In terms of the number of persons reporting, the four most commonly mentioned sources of funds for both groups of students were: tribal or federal loans; South Dakota Indian Scholarships; parents; and tribal or federal grants. There was a slight tendency, although probably not statistically sig-

nificant, for the "bilingual" group to be more dependent upon tribal and governmental sources; whereas, the "English-only" group were relatively more dependent upon parents, non-tribal, and non-governmental sources.

When asked what part of the costs of attending college could be borne by the parents, the general reaction was to say, "only a part." The apparent need for seeking sources outside of one's family was especially marked among the "bilingual" group. This finding is confirmed by the responses to a similar question, "Would you have gone to college if you had not received assistance from sources other than your parents and relatives?" In this case, practically one-half of the "bilingual" group said, "No", while only slightly more than one-fourth of the "English-only" group felt the same way.

What appears to be a greater need for more financial resources on the part of the members of the "bilingual" group is further suggested by the responses of the students to a question asking them to check those items for which their funds seemed adequate. Of the six items included in the list (including food, clothing, school supplies, tuition and fees, and spending money), the "bilingual" and "English-only" groups were "in the same boat" in regard to only one—school supplies. About 79 per cent of each group felt their funds were adequate. On every other item, the funds of the "English-only" group appeared to be more adequate than those of the "bilingual". This was especially marked in the cases of clothing and spending money. Only 38 per cent of the "bilingual" students felt that their funds for clothing were adequate; whereas, 55 per cent of the "English-only" group felt the same way. In the case of spending money, only 23 per cent of the "bilingual" group felt they had adequate funds while in the "English-only" group almost half seemed to have sufficient finances for this item.

In comparing their financial resources with those of non-Indians, both groups felt they were at some disadvantage. Again, this was much more marked among the "bilingual" than the "English-only" group.

About one-half of all the students reported that they had had some instruction in regard to the handling of finances before they entered college. More "bilingual" than "English-only" reported such instruction. Over 90 per cent of each group felt that it was a good idea to have instructions in the handling of finances before going to college.

It was reported that about three-fourths of the students receiving funds from the Bureau of Indian Affairs do not receive them directly, but through the college. When asked if they thought it might be better to have these funds sent directly to the individual, only one-half of each group agreed that it would.

Problems Centering on Relations Between College Life and Reservation Ties. A number of questions were asked for the purpose of ascertaining what problems, if any, develop in regard to the relation between college life and reservation life. These questions ranged all the way from correspondence with family and friends to whether or not there was intent on the part of the student to return to the reservation after completion of the college work.

In response to questions asking how much they missed their parents and friends, both at the beginning of their college experience and later, the Indian college students reflect change. About one in four of the students reported that they missed their parents when they first entered college. This was a little more pronounced among the "English-only" than the "bilingual" group. By the time of the survey, about one in seven still missed being away from their families. Again, the "English-only" group tended to miss their parents to a degree that was slightly greater than that of the "bilingual" group.

In the case of friends, the situation was somewhat different. On entering college, both groups seemed to miss friends more than they missed their families. This was especially true of the "bilingual" group. However, by the time of the survey, only about one in 10 of both groups still missed being away from their friends.

In terms of the extent of communication between the respondents and their families and friends, it was found that more of the parents of the "English-only" group write at least once a month (82%) than do the parents of the "bilingual" group (67%). Further, the "English-only" group is more desirous of hearing from their parents more frequently than is the case for the "bilingual" group. This finding, along with others already mentioned, seems to point to a significant relationship; namely, that "English-only" students are relatively more closely attached to parents than are the "bilingual" students. Similarly, the finding that the "bilingual" students, more than the "English-only" group, would like to hear more frequent-

ly from their friends tends to confirm the suggestion of the data that "bilingual" students are relatively more attached to friends at home than are the "English-only" students.

The part played by homesickness, or missing family or friends, in causing the student to think about leaving college as freshmen is small. The most frequently mentioned reasons for thinking of leaving school at an early date were reported to be finances and the change in type and amount of social activity. More significant, probably, is the fact that the thought of leaving college during the freshman year is very much more frequent among the "bilingual" than the "English-only" students.

When asked for the reasons why students actually known by the respondents had dropped out of college, a great variety of answers were given. The two most frequently mentioned reasons were finances and low grades. Others, in order of frequency of mention, were excessive use of alcohol, indifference, to be married, unable to adjust, social life, general discouragement, home-sickness, trouble at home, and military obligations.

It is fairly clear, from the responses to questions about the attitude of the students toward the reservation as a place to live, that the college experience causes the student to redefine the desirability of living on the reservation. In general, the longer the college experience the less desirable does the reservation appear as a place to live. Only about one in five students from both groups expected, at the time of the survey, to make his or her home on the reservation after finishing college. Of those expecting to return to the reservation, many said that their main reason for doing so was to take advantage of the employment opportunities and security provided in civil service positions.

Problems Relating to Race. Since it was felt that the physical fact of being Indian might be related to adjustments and problems in college, several questions on this subject were posed. These questions were designed to provide insight into what the students perceived as the implications that race may or may not have in regard to social life, employment, discrimination, and prejudice.

Most of the students (82%) do not feel that being an Indian is a handicap in their relations with other people. More of the "bilingual" group (21%) than the "English-only" group

(3%) felt that being an Indian is a handicap. Essentially the same results were obtained in answer to the question, "Do you feel that being an Indian will be an employment handicap after leaving college?"

Feelings of discrimination were felt by one-third of the "bilingual" students and one-fifth of the "English-only" students. However, such feelings of discrimination apparently do not pertain to college life, as such, inasmuch as the students were nearly unanimous in denying that fellow students and faculty discriminate against them because they are Indian.

The Indian students in South Dakota colleges and universities, almost without exception, are clearly proud of being Indian. Practically none of them would prefer being a white person or having a lighter complexion. Most (95%) felt that they had some visible Indian characteristics. Among the "bilingual" group, 72 per cent felt they looked like a full-blood; while only 18 per cent of the "English-only" group felt the same way.

About two-thirds of the students actually felt that it was advantageous to be an Indian. When asked in what ways it was an advantage to be an Indian, a variety of responses were offered. In general, the two most frequently mentioned reasons were: (1) the financial advantages of loans, grants, and scholarships made available to Indian students by various organizations and agencies and (2) the interest that associates have in Indian people.

When asked how often they think of being an Indian, students responded variously. The majority of both groups do not think about it very often. However, 38 per cent of the "bilingual" group think about it fairly often or very frequently; whereas, only 18 per cent of the "English-only" group think this often of being Indian.

Finally, when asked whether or not they would prefer to room with an Indian or white student, most respondents replied that it didn't matter. A few more of the "English-only" than the "bilingual" group showed a preference for a white roommate.

In summary, it appears that their Indian ancestry does not pose any serious problem for most students. Considerable pride in their ancestry is shown and few signs of discrimination and prejudice are felt in the college atmosphere.

Problems Relating to Dating and Social Life. From the answers to a number of questions relating to dating and social life, it appears that few serious problems exist for Indian college students. Only four per cent of all students felt that their social life was unsatisfactory and three-fourths of the students felt that their high schools had provided them with social training that helped them in college. About one-third of the students said they would like to date more.

The questions relating to dating and social life served to shed some additional light on the question of relations between Indians and non-Indians in college. For example, it was found that about 40 per cent of the Indian students date white students while only 20 per cent of the Indian students date other Indian students. Over two-thirds of the girls stated that they had been asked for dates by white students, and only one-third of the students said that they preferred to date Indian students rather than white students. Only six of the 39 males said they were afraid they would be turned down by a white student if they asked one for a date. When asked, "Would you rather associate with Indian people than with white people?", about 20 per cent said "Yes". It should be noted that in all of these questions on dating and social life, the "bilingual" and "English-only" groups answered in essentially the same fashion.

It should be mentioned that the apparent adequacy of the social life of the Indian college student contradicts the personal observations of the author. It is possible that this contradiction stems from an ambiguous character of the questions in this area. Specifically, it is suggested that the respondents were thinking in terms of their instruction in social graces rather than the satisfactions they derive from their associations with other people. If this is so, further investigation of this question would seem to be warranted.

Decision on Going to College. For the purpose of providing some insight into the process of deciding to go to college three questions were asked of the students. One of these had to do with the point in time at which a decision was made to go to college. While it is probably difficult for the student to recall precisely when such a decision was actually made, the following general results are reported. "Bilingual" students make their decision much later than the "English-only" group of students. For example, 33 per cent of the former group and nine per cent of the latter group did not

make that decision until after leaving high school. Similarly, 13 per cent of the "bilingual" group and 36 per cent of the "English-only" group reported that they had made their decision before the eighth grade.

When asked to check whom or what influenced them to decide to attend college, students indicated the importance of parents, teachers, friends, and church-connected persons. There was a slight tendency for the "English-only" group to attribute more importance to the influence of parents and "persons they admired", than was the case for the "bilingual" group.

Almost half of the students reported that their decision to attend college was based primarily on a desire to be of future assistance to Indian people. The importance of this reason was somewhat greater for those in the "bilingual" group than it was for those in the "English-only" group. The most frequently mentioned areas of "future assistance" were in education, health, and social work.

Adequacy of High School Education. One of the factors considered to be important to college success is the previous training a student has had. As a result, an attempt was made to determine the student's assessment of that training. This was done by asking questions concerning the general adequacy of their high school education, the adequacy of instruction in specific areas, and the effects of this training on their ability to achieve various occupational and professional goals.

In regard to the first of these questions it was found that only about one-half of the students felt that their academic preparation in high school was adequate. There was a considerable difference between the "bilingual" and the "English-only" groups in their respective assessments of this training, with 56 per cent of the "bilingual" group and 36 per cent of the "English-only" group expressing dissatisfaction with the adequacy of the preparation. It should be noted that, in terms of the number of students responding negatively to this question—the adequacy of their high school training—this is the most serious problem area revealed by the author's questionnaire.

In terms of the specific areas of instruction, the "bilingual" students felt their high school training had been particularly deficient in mathematics, science, social studies, and

English—in that order. The "English-only" students felt that only their instruction in science and mathematics was particularly deficient.

Finally, while the majority of the students did not feel that the deficiencies of their high school training had deterred them from achieving some vocational or educational goal, there was some expression of opinion in the opposite direction. The major dissenting views were those of the "bilingual" group, within which 28 per cent felt that these deficiencies prevented them from achieving certain unnamed goals. Only nine per cent of the "English-only" group felt the same way.

High School Guidance Programs. Inasmuch as there is considerable emphasis currently being placed on guidance programs in high school—as aids to the student's ability to face future problems—several related questions were asked. These items were included with the hope that they might provide the basis for some assessment of current high school guidance practices as viewed by the consumer of such services.

One question asked whether or not the student's high school had provided any helpful information relating to the registration of the student in college. About half of each group replied in the negative. Similarly, about half of each group reported that their high schools had helped them in knowing the expenses of attending colleges. When asked if they had been provided with help in budgeting funds, about 61 per cent of the "English-only" and 36 per cent of the "bilingual" group reported, "Yes."

When asked whether or not the high schools had provided assistance in helping the student decide on a vocational or professional goal, 70 per cent of the "English-only" group and 44 per cent of the "bilingual" group reported in the affirmative. About 55 per cent of the "English-only" group, and 44 per cent of the "bilingual" group reported that their respective high schools had aided them in selecting the college or university that might best suit their needs and abilities.

In the responses to practically all of these questions two general trends appear. First, the schools attended by the "English-only" students generally appear to have provided more information of the guidance variety. Second, because of the rather consistent number of "bilingual" students who did not respond to these questions, there is the suggestion that the guidance programs that were maintained in their schools

did not make an impression upon them. In most of the above items, none of the "English-only" students failed to respond, but about 15 per cent of the "bilingual" group did fail to respond. Whether this is to be attributed to inadequacies of the guidance programs or inherent difficulties that these students have in understanding guidance programs is not clear.

Two questions showed a slightly different trend. First, in response to the question as to whether or not the high school provided helpful information concerning college life in general, more of the "bilingual" group (64%) than the "English-only" group (52%) reported in the affirmative. Also, on the question relating to the student's assessment of the accuracy of the information provided by the high school about college life, about the same number of each group (60%) reported that such information was accurate. However, in this case almost one-fourth of the "English-only" students, compared to the usual 15 per cent of the "bilingual" group, failed to respond.

When asked in what ways the high school could help make their adjustment to college life more satisfactory, the following suggestions were made: (1) provide more academic preparation, particularly (as noted earlier) in mathematics and science;[3] (2) provide more information on entering college and social life therein; and (3) provide examples and experiences in differences between high school and college in the ways in which class is conducted and examinations given.

In connection with an open-ended question relating to the adequacy of the information provided by the colleges, it was reported that more information should be provided in regard to: social activities; academic matters, such as required courses and registration; orientation to physical facilities, and; a more accurate picture of actual college expenses.

Personal Problems. Three questions relating to personal problems were asked of the students. The purpose of these questions was to determine the extent to which personal problems were being experienced and what role other people might play in aiding the student to resolve such problems.

About one-third of each group answered, "Yes," in answer to the question, "Are you troubled at present with any

3. It should be called to the reader's attention that this evaluation was made in the spring of 1957—prior to the successful launching of Sputnik I. Thus, the observations of these respondents should not be considered a mere reflection of the recent and "official" wave of criticism concerning the same inadequacies.

personal problems?" When asked with whom they would prefer to discuss any personal problems they might have, students gave top priority to parents or, in the case of married persons, wives. They were followed, in order, by friends, minister or priest, and counselors. Four of the 72 students reported that they would not discuss a personal problem with anyone. Over three-fourths of the respondents said that they "feel that there is someone at the college with whom they could discuss a problem." Included in the list of such eligible persons, according to the students, were advisors, instructors, president of the college, dean of student personnel, dean of women, and dean of men.

TROUBLESOME PROBLEMS OF INDIAN COLLEGE STUDENTS

As was mentioned earlier, the Mooney Problem Check List consists of a series of 330 problems sometimes faced by college students. These items are divided into 11 general problem, areas, with each problem area being covered by 30 specific items. The instrument permits the student to designate both the problems that are troublesome and those that are serious. The following sections report the results of the administration of the Check List to the Indian college students of South Dakota. Included are comparisons with various non-Indians and analyses in terms of acculturation, as defined by language.

Major Problem Areas. The list below provides the rank order of the various troublesome problem areas. The figures in parentheses indicate the total number of times the various items in each problem area were checked by the respondents. In terms of the total number of responses to the items in the various problem areas, the adjustment to college work clearly stands at the head of the list.

Troublesome Problem Area	Total responses
1. Adjustment to College Work	(498)
2. Finances, Living Conditions, and Employment	(346)
3. Social and Recreational Activities	(336)
4. Personal-Psychological Relations	(315)
5. Morals and Religion	(255)
6. The Future: Vocational and Educational	(237)
7. Social-Psychological Relations	(223)
8. Curriculum and Teaching Procedures	(190)

9. Health and Physical Development	(183)
10. Home and Family	(164)
11. Courtship, Sex, and Marriage	(128)

It will be noted that the second-, third-, and fourth-ranked problem areas stand off, somewhat, from the first-ranked problem and the other lesser-problem areas.

It should be pointed out that the two questionnaires used in this study were not originally intended to serve as checks upon each other. They were designed to provide supplementary information concerning the problems of Indian college students. However, the nature of the data resulting from the two questionnaires does permit a limited amount of such cross-checking.

A comparison of the results of the Mooney Problem Check List with those of the other questionnaire reveals two significant similarities. First, both instruments reveal that the greatest problem facing the Indian college student is felt to relate to the inadequacy of his high school training. The Mooney Problem Check List reveals that these inadequacies relate to both academic subjects and study habits. Specifically, the major problems in regard to Adjustment to College Work include: not spending enough time in study; being easily distracted from work; having a poor background in some subjects; not knowing how to study effectively; afraid to speak up in class discussion; slow in reading; slow in mathematics; worrying about examinations; unable to concentrate well; and limited vocabulary. Second, the finding that financial insecurity was the second most significant problem to the Indian student is fully confirmed by the results of the Mooney Problem Check List.

Comparison with Non-Indian Students. The Mooney Problem Check List was used in the analysis of the problems of college students at Wisconsin State Teachers College, River Falls, Wisconsin.[4] The results of that administration permit a comparison with those of South Dakota Indian students. The following table reports the ranking of the major troublesome problem areas by the Wisconsin students.

4. L. Gordon Stone, "Student Problems in a Teachers College," Journal of Educational Psychology, (November, 1948) pp. 404-16.

Troublesome Problem Area	Rank by Indian students	Rank by Wisconsin students
Adjustment to College Work	1	1
Finances, Living Conditions, and Employment	2	6
Social and Recreational Activities	3	2
Personal-Psychological Relations	4	4
Morals and Religion	5	10
The Future: Vocational and Educational	6	5
Social-Psychological Relations	7	8
Curriculum and Teaching Procedures	8	3
Health and Physical Development	9	7
Home and Family	10	11
Courtship, Sex, and Marriage	11	9

The major variations in the types of problems that are experienced as being troublesome by these two groups appear to be: (1) for the Indian students, the relatively greater financial problem and problems relating to Morals and Religion; and (2) for the Wisconsin students, the relatively greater problem relating to Curriculum and Teaching Procedures.

While it was not possible to compare the Indians and non-Indians in terms of their responses to specific problem areas, it was possible to compare the two groups according to the mean number of responses made to the questionnaire as a whole. This comparison reveals that the mean number of troublesome problems for the Indian group was 47.1 per student; the mean number for the Wisconsin (non-Indian) group was 27.1 per student. Thus, the Indian students appear to have had almost 75 per cent more problems that were troublesome than did the non-Indians.

One additional comparison of the results of the administration of the Mooney Problem Check List to South Dakota Indian college students was made. This comparison was permitted by a study of home economics students at the University of Illinois.[5] In view of the fact that the Illinois group consisted of only females, only the responses of the female respondents of the South Dakota sample were used for purposes of this comparison. The respective rank order of the troublesome problem areas is given in the table below, with the order of the listing of problem areas being the same as before:

5. Mildred Chapin Klohr, "Personal Problems of College Students," Journal of Home Economics, XL (October, 1948), pp. 447-48.

Troublesome Problem Area	Rank of female Indian student	Rank of female Illinois student
Adjustment to College Work	1	1
Finances, Living Conditions and Employment	4	9
Social and Recreational Activities	2	3
Personal-Psychological Relations	3	2
Morals and Religion	9	11
The Future: Vocational and Educational	6	6
Social-Psychological Relations	5	7
Curriculum and Teaching Procedure	10	4.5
Health and Physical Development	7	4.5
Home and Family	8	10
Courtship, Sex, and Marriage	11	8

In making this comparison it might be noted that the ranking of the Illinois students compares favorably with that of the Wisconsin group. The biggest discrepancy relates to the area of Health and Physical Development. The Illinois students place this higher on the list of troublesome problems than do the Wisconsin students. This is probably to be accounted for by the nature of the subject in which all the Illinois students are taking instruction—home economics. It might be safely assumed that the home economics students were more sensitive to this type of problem because of their special training.

On the other hand, comparison of the responses of the female Indian students with the general classes of "bilingual" and "English-only" reveals that the females more closely resemble the "English-only" group in the ranking of these problem areas. There are only two rather significant variations: (1) the females check more problems than do the "English-only" students, in the area of Home and Family, and (2) the "English-only" group apparently sees Morals and Religion as being relatively more troublesome than do the females. Apart from these two variations, the generalizations, cited in the next section, that apply to the comparison of "English-only" to Wisconsin students would also apply here.

Comparison of "Bilingual" and "English-only" Groups. The various troublesome problems in each of the 11 areas were analyzed in terms of the acculturation factor, as measured by knowledge of an Indian language. The results of this analysis are presented by rank order in the following table,

with the problem areas being listed in the same order as above; that is, in terms of the results for all South Dakota Indian College students. The figures in parentheses represent the total number of responses by each group for the problem area in question.

Troublesome Problem Area	Rank and total response for: "Bilingual"	"English-only"
Adjustment to College Work	1 (271)	1 (158)
Finances, Living Conditions, and Employment	2 (201)	4 (145)
Social and Recreational Activities	3 (183)	2.5 (153)
Personal-Psychological Relations	4 (162)	2.5 (153)
Morals and Religion	5 (155)	6 (100)
The Future: Vocational & Educational	6 (151)	7 (86)
Social-Psychological Relations	8 (120)	5 (103)
Curriculum and Teaching Procedures	7 (128)	10 (62)
Health and Physical Development	9 (114)	8 (69)
Home and Family	10 (105)	11 (59)
Courtship, Sex, and Marriage	11 (64)	9 (64)

It takes only a brief comparison of the rankings of the "English-only" group and the Wisconsin students (previous table), to note the similarity between these two groups. This is in contrast to the differences in ranking between the "bilingual" and Wisconsin student. The two most significant differences between the "English-only" and the Wisconsin students are the relative rankings of Morals and Religion (high for the Indian students) and Curriculum and Teaching Procedures (high for the Wisconsin students). One additional variation that is larger than the average relates to the area of Social-Psychological Relations. This area consists of items that refer mainly to feelings of acceptance by other people. The "English-only" Indian students are considerably more concerned about this than are the Wisconsin students. The implicit hypothesis, that the "English-only" students stand between the "bilingual" and "non-Indian" students in terms of the types of problems they experience as being troublesome, was confirmed.

The results reported in the above table also reveal one more very significant relationship between the "bilingual" and "English-only" Indian students. Since the ratio of "bilingual" to "English-only" respondents was actually 4.75 to 1.0, it can be seen that "bilingual" students check a disproportionately greater number of items as being troublesome in eight of the 11

areas. In one area, Social and Recreational Activities, the ratio of responses by the two groups is almost identical to the 4.75 to 4.0. In two areas—Personal-Psychological Relations and Courtship, Sex and Marriage—the "English-only" group checked a disproportionately larger number of items as being troublesome. Taking into account the total number of responses in all 11 areas, the ratio is 5.74 to 4.0. This means that the "bilingual" Indian student tended to check more items as being troublesome than did his "English-only" counterpart. Thus, in terms of the number of troublesome problems they experience, the relationship between the "English-only" Indian student and the "bilingual" Indian is very similar to the previously mentioned relationship between non-Indian students and Indian students. This is important inasmuch as both procedures used for the identification of "distinctively Indian" problems indicate that the "Indian" student has more problems that are troublesome. These results appear to provide a sound basis for developing generalizations that pertain to the specific problems of Indian students

Specific Problems. The specific problems listed in the following paragraphs are only those in which there were wide variations between the "English-only" and "bilingual" groups. It should be understood that, according to the division of the students in terms of knowledge of an Indian language, the "bilingual" students represent the more Indian-like group; the "English-only" students represent the more non-Indian-like group. If this distinction is kept in mind as the following comparisons are made, the reader will probably better understand the nature of the "distinctively Indian" problems in college.

In the area of Adjustment to College Work, the "bilingual" student tends to check the following troublesome problems much more frequently than the "English-only" student: afraid to speak up in class; slow in mathematics; inadequate high school training; and forgetting things I've learned in school. The "English-only" student tends to check the following items much more frequently than the "bilingual" student: not spending enough time in study; easily distracted from my work; and not planning my work ahead These differences suggest, among other things, that the "bilingual" student feels that he is not adequately equipped for college work; whereas, the "English-only" sees his problem more as one of applying himself to his work.

In the area of Finances, Living Conditions, and Employment, the "bilingual" student has a greater tendency than the

"English-only" student to check the following: needing a part-time job now; needing a job during vacation; no steady income; needing to watch every penny I spend; and too little money for recreation. The "English-only" student, on the other hand, tends, more than the "bilingual" student, to check these items: disliking financial dependence on others, and managing my finances poorly. The differences here suggest that the "bilingual" student feels his problem is primarily the lack of sufficient money whereas the "English-only" student sees his problem more as one of being responsible for the money he has.

In the area of the Vocational and Educational Future, the "bilingual" student tends, more often than the "English-only" student, to check these items: wondering if I'll be successful in life; doubting wisdom of my vocational choice; needing to know my vocational abilities; needing to plan ahead for the future; and concerned about military service. The "English-only" student checked only one item in this area much more frequently than the "bilingual" student—restless in delay at starting life work. These responses clearly indicate that the "bilingual" student lacks information and confidence in regard to his future. It appears that if he has had access to guidance programs, he has not benefitted from them to a significant degree. At the same time one wonders if the seeming confidence of the "English-only" student is based on a realistic appraisal of the obstacles he faces.

In Social and Recreational Activities, the "bilingual" student tends to check only two items more frequently than his "English-only" counterpart: wanting more chance for self expression and wanting to improve his manners or etiquette. The "English-only" student, on the other hand, checked four items much more frequently than did the "bilingual" student: wanting to improve his mind; wanting very much to travel; not using his leisure time well; and too little chance to read what he likes. It appears here that the "English-only" student is relatively eager to expand his horizons of experience. The "bilingual" student, on the other hand, apparently feels that even his present environment requires adjustments that he considers himself unprepared to make. At the same time, by wanting to improve his manners of etiquette there is a sign of a willingness to attempt to accommodate himself to that environment.

None of the items pertaining to Morals and Religion were checked by the "English-only" group to a degree that was

significantly more than that of the "bilingual" group. The latter students, however, showed up much stronger in two specific areas: needing a philosophy of life and not being able to forget some mistakes that he thinks he has made.

In the area of Social-Psychological Relations there were two items in which there were rather great differences between the two groups. The "bilingual" students tended much more often to check the item, "wanting a more pleasing personality;" the "English-only" students tended to check more often, "being timid or shy."

Judging from the much larger number of "bilingual" students that checked such items, it appears that they have some significant health problems: weak eyes; not getting enough exercise; nose or sinus trouble; having considerable trouble with teeth. Very few of the "English-only" students checked any problems in this area. The most frequently mentioned complaint was one that is not uncommon in the American version of Western culture—being overweight.

In terms of Curriculum and Teaching Procedure, the "bilingual" students tended to check the following items much more frequently than the "English-only" students: too much work required in some courses and forced to take courses they don't like. These attitudes may simply reflect what is felt to be an inadequate background for the work. On the other hand it is possible that they are related to what is reported as "permissive" types of child-rearing practices among the Sioux.

Despite the fact that they are not as eager as the "English-only" students to receive more mail from their parents, the strong attachment of the "bilingual" to his family is suggested by the fact that the following two items were checked more frequently by them than by the "English-only" students: worried about a member of my family, and parents sacrificing too much for me.

The results just reported represent only those in which one of the two groups checked a problem much more frequently than did the other group. In some of these cases both groups tended to check an item quite frequently. However, there are other responses indicating significantly troublesome areas in which there was no great difference between the two groups. Some of these have already been mentioned in connection with the Adjustment to College Work. Other problems frequently checked by both groups are: too little money for clothes; going in debt for college expenses; too many fin-

ancial problems; going through school on too little money; afraid of making mistakes; daydreaming; nervousness; finding it difficult to relax; not reaching the goal set for oneself; wanting to improve oneself culturally; wanting more worthwhile discussions with people; trouble in keeping a conversation going; not going to church often enough; confused in some of his religious beliefs; wanting to understand more about the Bible; worrying how he impresses people; and hard to study in living quarters.

The reader must not assume that the only problems faced by the "English-only" Indian students are those cited in the contrasts between "bilingual" and "English-only" students. These contrasts are made only as a means of identifying "distinctively Indian" problems. The list of problems cited immediately above clearly indicates that there are many problems that are shared by the two groups. Some of these problems may be shared because of the fact of the common Indian ancestry of the two groups; others may be shared with college students in general.

SERIOUS PROBLEMS OF INDIAN COLLEGE STUDENTS

In addition to identifying the troublesome problems of college students, the Mooney Problem Check List makes it possible to discover those problems that are of most concern, i. e., the serious problems. This is accomplished by asking the respondent to indicate which of the problems that are troublesome for him are of most concern. The sections that follow report the results of using this procedure for identifying the serious problems of the Indian college student.

Major Problem Areas. The following table reports the frequency of mention of serious problems in each of the eleven major areas:

Serious Problem Area	Total responses
1. Adjustment to College Work	(122)
2. Finances, Living Conditions, and Employment	(96)
3. The Future: Vocational and Educational	(59)
4. Social and Recreational Activities	(51)
5. Morals and Religion	(47)
6. Home and Family	(35)
7. Personal-Psychological Relations	(33)
8. Curriculum and Teaching Procedures	(32)

9. Social-Psychological Relations	(25)
10. Health and Physical Development	(20)
11. Courtship, Sex, and Marriage	(15)

A comparison of the table above with the one on pages 20-21 reveals some significant differences. These differences center about the relative proportion of troublesome problems that are also serious. For all the problem areas, taken together, about one out of every five troublesome problems is considered to be serious by the Indian student. When comparisons are made within each area it is found that in four areas where many problems were checked as being troublesome, very few were considered to be serious. These four areas were: Personal-Psychological Relations; Social-Psychological Relations; Health and Physical Development; and Courtship, Sex, and Marriage. On the other hand, in four other areas it was found that many of those items checked as being troublesome were also checked as being serious. These areas were: Adjustment to College Work; Finances, Living Conditions, and Employment; Social and Recreational Activities; and Vocational and Educational Future.

This comparison gives further emphasis to the conclusion that Adjustment to College Work and Finances, Living Conditions, and Employment are the most serious problem areas for the Indian college students participating in this study. The seriousness of the area of Social and Recreational Activities remains clear, although it is here ranked fourth. The lack of knowledge, faith, and preparation for the vocational and educational future appears as the third most serious type of problem. Lowered in importance are the Personal- and Social-Psychological Relations areas. Although the student might not have expressed it in these words, it appears from the results that it is their feeling that their personal and social relations will tend to take care of themselves if their more basic problems can be solved. On the other hand, at least one well-educated Indian adult has opined that the "self-induced" personal and social isolation of the Indian college student prevents the student from successfully coping with other major problems.

Comparison with Non-Indian Students. The following table reports the rank-ordering of problem areas for Indian Students and Wisconsin students, in terms of the frequency of mention of serious problems.

Serious Problem Area	Rank Order for Indian Students	Rank Order for Wisc. Students
Adjustment to College Work	1	1
Finances, Living Conditions, and Employment	2	4
The Future: Vocational and Educational	3	2
Social and Recreational Activities	4	6
Morals and Religion	5	11
Home and Family	6	10
Personal-Psychological Relations	7	3
Curriculum and Teaching Procedures	8	5
Social-Psychological Relations	9	9
Health and Physical Development	10	7
Courtship, Sex, and Marriage	11	8

It appears from the above table that while there is some similarity in what the Indians and non-Indians define as being serious problem areas, there are some cases where rather great differences occur. Among the more outstanding of these differences are the relatively high position given by the Indian student to Morals and Religion and to Home and Family. Contrariwise, the Wisconsin students attach relatively greater importance to the seriousness of problems in the areas of Personal-Psychological Relations and Curriculum and Teaching Procedures.

Probably more to the point is the relative frequency with which the two groups define the various problems as being serious. The mean number of problems checked by Wisconsin students is 5.8 per student; the mean number for Indian students is 7.5 per student. While this difference between the two groups is not as great as it was for the troublesome problems, the Indian student does appear to have more problems that are serious than does the non-Indian.

Inasmuch as there were so few items checked as being serious—compared to those considered to be troublesome— it does not seem feasible to report the comparison of the South Dakota female group with that of the University of Illinois. It is felt that with so few females checking so few items that it would be somewhat misleading to assign a rank order by problem areas. At the same time it should be said that in no way do the results of such a comparison contradict any previous findings.

Comparison of "Bilingual" and "English-only" Groups. The following table presents a comparison of the rank-ordering of problem areas by "bilingual" and "English-only" students, as determined by the frequency of mention of problems as being serious. The figures in parentheses represent the total number of responses by each group for the problem area in question.

Serious Problem Area	Rank and total response for: "Bilingual"	"English-only"
Adjustment to College Work	1 (82)	1 (40)
Finances, Living Conditions, and Employment	2 (63)	2 (33)
The Future: Vocational and Educational	3 (39)	3 (20)
Social and Recreational Activities	4 (36)	5 (15)
Morals and Religion	5 (30)	4 (17)
Home and Family	6 (26)	8 (9)
Personal-Psychological Relations	8 (22)	6.5 (11)
Curriculum and Teaching Procedures	7 (25)	9 (7)
Social-Psychological Relations	9.5 (14)	6.5 (11)
Health and Physical Development	9.5 (14)	10 (6)
Courtship, Sex, and Marriage	11 (10)	11 (5)

The low frequency of response on the part of the "English-only" group to problems that are serious makes it difficult to draw valid generalizations from the rank order for these problem areas. It is clear that Adjustment to College Work stands at the head of their list. It is also fairly safe to assume that Finances, Living Conditions, and Employment constitute the second-most serious problem area. Beyond that, generalizations cannot be made with much confidence.

Again, the most significant thing about the above table is the fact that, in comparison with the "English-only" students, the "bilingual" students rather consistently check about twice as many problems as being serious. Since the ratio of "bilingual" students to "English-only" students is less than five to four, the "bilingual" students appear to have a disproportionately large number of serious problems. In terms of the analysis that has been followed throughout this report, it appears that one of the "distinctively Indian" problems is that they tend to have more problems that are of a serious nature.

A comparison of the mean number of problems checked as being serious shows the "bilingual" group to have 9.5 per student, whereas, the "English-only" group has only 5.4 per student. It will be recalled that the group of non-Indians in

the Wisconsin study had a mean number of 5.8 serious problems per student. In this sense, the "English-only" group of Indian students is almost identical to the non-Indian group.

Specific Problems. Because there are so few specific items checked frequently by the "English-only" group, it does not seem feasible to compare the "English-only" group with the "bilingual" group as was done in the case of the troublesome problems. Therefore, in this section no more will be done than to indicate those problems that were quite frequently checked as being serious by both groups. These serious problems are: not knowing how to study effectively; easily distracted from work, having poor background for some subjects; slow in reading; not spending enough time in study; trouble with oral reports; afraid to speak up in class discussions; fearing failure in college; having less money than one's friends; managing finances poorly; needing part-time job now; going in debt for college expenses; going through school on too little money; too many financial problems; disliking financial dependence on others; no steady income; needing job during vacations; doubting wisdom of vocational choice; wondering if success in life will be achieved; not knowing what one really wants; wanting more worthwhile discussion with people; not going to church often enough; wanting to feel close to God; worried about a member of one's family; and hard to study in living quarters.

SUMMARY

The chief purpose of this study was to identify the problems of Indian college students in South Dakota that appear to be "distinctively Indian" in nature. While it was recognized that all college students have problems of one type or another, Indian students appeared to have additional problems that stem more-or-less directly from either the fact that they are Indians of that they carry an Indian heritage into the non-Indian campus situation. Secondarily, it was hoped that through the identification of such problems clues to their solution might be provided to persons and groups who are in positions to take necessary actions.

Data for the study were collected through the administration of two questionnaires to each of 72 Indian college students enrolled in South Dakota colleges and universities during the spring semester of 1957. Analysis of the data centered on the comparison of the problems of two pairs of groups: (1) Indians vs. non-Indians, and (2) "Indian-like"

Indians vs. "non-Indian-like" Indians. In the first of these sets of comparisons, certain data collected from the South Dakota Indian college students were compared with results of similar studies of college students in general in a Wisconsin State Teachers College and the University of Illinois. The second set of comparisons was based on a division of the South Dakota Indian college students into two groups on the basis of ability or lack of ability to speak an Indian language. The basis for this latter division of the students rested upon the commonly-accepted assumption that, other things being equal, the culture patterns of a society are more likely to be shared among those who speak the language of that society than among those who do not speak that language. These two sets of comparisons yielded essentially the same results; therefore, the findings that are cited in this summary will refer only to the "distinctively Indian" problems, regardless of the specific basis for their identification.

The one general and overriding finding of this study was that Indian students have more problems that are troublesome and serious than do non-Indian students. Among the special problems of the Indian student, the following may be mentioned as having the greatest significance:

(1) poor academic training for college, especially in the areas of mathematics and science, but also in social studies and English;

(2) insufficient monetary funds, especially for clothing and "spending money";

(3) inability to relate himself to the future, particularly as this involves his educational and vocational objectives;

(4) concern about moral and religious questions; and

(5) concern about family members.

SOME SUGGESTED SOLUTIONS

The major purpose of this study was to attempt to isolate and analyze some of the distinctive problems of Indian college students. At the same time it was hoped that the results of the study might provide clues to the solution of these problems. In revealing several problem areas, the data appear to suggest several specific courses of ameliorative action. This concluding section consists of an attempt to provide a framework within which these problems may be viewed and to suggest some of the possible solutions to them.

It should be made clear, however, that the interpretations and suggestions made here are not direct products of the data alone. Instead, the statements that follow represent a view of the findings that is to a considerable measure a product of the personal experiences of the writers. As a result, the suggestions are not offered as the only reasonable or practical ones. In spite of this, it is hoped that these suggestions may be of some value to persons in positions of responsibility and authority in their attempts to cope with the problems relating to Indian college students.

Basically, there appear to be two ways in which the results of this study may be viewed. First, it is possible to lump together all of the specific problems revealed by this study and view them in terms of their relationship to the general, culturally-disorganized state of the contemporary Indian. To do this would involve an analysis of the cultural milieu of the Indian; a milieu that consists of fragments of each of three separate cultures—Indian, Western, and reservation. Such an analysis, in itself, would constitute a monumental task that is beyond the scope of this study. Further, the solutions to problems that might be suggested by such an approach would probably be so far-reaching and fundamental that neither the Indian nor the non-Indian would be willing to accept them.

A second approach to the problems of contemporary Indian college students involves the analysis of specific problems in terms of certain immediate and practical, though limited, means for ameliorating the problems. Following this type of analysis, one would fall back on the more general explanation, cited in the previous paragraph, only when immediate and practical means for amelioration do not present themselves.

It is the second of the above approaches that is utilized in this discussion of the problems of the Indian college student in South Dakota. It is felt this is not only the most expedient approach from the standpoint of accomplishing the purposes of this study, but also from the standpoint of minimizing these problems in the near future.

Poor Academic Training. In revealing the inadequacy of the academic training of Indian students for college work, the study makes the immediate suggestion that the various elementary and secondary schools in which Indian students are registered should carefully evaluate their curricula. Further, insofar as it may be assumed that the more "Indian-

like" Indian is more likely to be attending federal and private (mission) schools, it appears that these schools are especially in need of reassessing their offerings in the specified areas.

In view of the widespread differences among the students themselves in regard to their feelings of the adequacy of their academic preparation, there is the suggestion that, wherever it is feasible, separate or special classes be conducted for those students who show the greatest promise for learning faster than other students. The practice of "watering-down" course content for the benefit of slow learners and then granting "social promotions" does not appear to be consistent with the needs of those students who eventually go on to college.

Also, it appears feasible to utilize the summer months and idle facilities for the purpose of bringing slow students up to par, providing special instruction to well qualified students and providing refresher courses for graduates who intend to enter college.

There are many who would argue that the more important explanation of this inadequacy stems from the lack of interest on the part of parents in the academic achievements of their children, resulting in a lack of motivation to learn on the part of the student. To be sure, this is an important factor. It is not so true in the case of boarding school students, however, who are away from their parents for nine months of the year. In the case of these students, the school has a special responsibility of helping to provide the required motivation. Every possible avenue of approach to the problem of motivation that a creative imagination can conjure must be used, whether they be directed toward the parent, the peers, the school, or the student. At the same time it would be a mistake to assume that the only answer to the problem of poor academic training rests on the question of the Indian student's motivation to learn.

Insufficient Monetary Funds. There seems to be a general satisfaction among the Indian students as to the sufficiency of funds for tuition, texts, room and board, and other academic expenses. The main problem was revealed to be in connection with clothing and incidental "spending money." It is possible, but not very probable, that the reservation culture has provided a chronic state of "mental need" for greater monetary funds than are ever available. It is also possible, but somewhat more probable, that the Indian student has a distorted conception of what constitutes an appropriate level

of living in the non-Indian campus situation. This distorted conception could arise from limited contact with non-Indian values on these matters, such contact as might come through the channels of mass communication—television, radio, movies, and magazines. Also, it is possible that the sheer contrast between the reservation or reservation-like situations and college campus situations creates a rather spontaneous urge to splurge.

The most probable explanation for this problem, however, seems to be rooted in a genuine need of the Indian student to participate in college life at the level of the non-Indian. It is doubtful that the wardrobe of the entering freshman Indian is as complete as that of the non-Indian. Insofar as clothes, and "spending money" for incidential living are held to be significant in the college situation, the need for funds for these items will be felt as long as the items, themselves, are lacking. To help remedy this situation, colleges and universities might make their official estimates of college expenses more realistic than are the present minimal figures. On the other hand, the persons, groups, and agencies that are able to provide funds to Indian students attending college could well afford to consider the added personal, educational, and social return that might come from the slightly larger investment that would be required to cover these expenses.

Inability to Relate Themselves to the Future. The inability of the Indian student to project himself into the future, vocationally and educationally, is clearly revealed in the results of this study. Further, he lacks confidence in his own judgment as to how he should proceed along this path. To a certain extent these are problems of almost all young people in our society. However, they are especially difficult problems for the young Indian.

Almost from birth, non-Indians are surrounded by people who are interested in their respective futures. Parents give guidance and support in the processes of selecting and achieving goals. Additional guidance and support is provided by friends and teachers. Such is not the case with the young Indian. His parents and his friends are not generally familiar with the attainable goals in non-Indian society or, when there is some familiarity, there is a lack of information as to how such goals may, in fact, be achieved.

This set of conditions suggests that the schools and, more specifically, guidance counselors have a unique and doubly important task in performing services for the Indian

student. It is suggested that, whereas the normal counseling and guidance program in a non-Indian setting is designed only to supplement the information and guidance of parents and friends, the counseling and guidance program for Indians must be the core of the entire process of selection and attainment of educational and vocational goals.

Schools in which Indians are registered and in which there is only a token effort being made in the form of educational and vocational guidance must develop much stronger programs. These programs must be placed in the hands of those who are aware of the special guidance problems of Indians and who have a sincere and earnest desire to help these students. The program cannot be administered in a mechanical fashion, but must be a living and meaningful part of the lives of the Indian young people. Experience will probably reveal that the traditional methods of providing guidance and counseling services are not applicable to the present situation. In this event, more imaginative and flexible practices must be developed.

The evidence revealed by this study suggests that contemporary guidance and counseling practices are seriously deficient in the qualities that are necessary to make possible the achievement of goals for which they were intended. A full re-examination of such practices appears to be the first and most important task in solving related problems of Indian college students.

It should be noted that the colleges and universities need to make the same reassessment of their guidance and counseling programs. Perhaps it would be warranted in colleges and universities to have a single individual responsible for the counseling of Indian students. Such a person would need to be fully aware of the many special problems of the Indian students.

Concern About Moral and Religious Questions and Family Members. The view is taken here that the problems relating to questions of moral and religious matters, and the problems relating to concern about family members, reflect the general insecurity that is generated by the problems cited throughout this study. This view is taken because of the nature of these problems as they have been revealed in this study.

In the area of concern about family members, it was shown that "bilingual" Indians do not miss their parents more

than do the "English-only" Indians. Indian students are not particularily concerned about hearing more often from their family and friends. Yet, the results of the Mooney Problem Check List clearly indicate that there are problems in this area that are distinctively Indian. These inconsistencies suggest that the problem is indirectly, rather than directly, related to the well-being of the family members.

In the area of religious questions, the major specific problems relate to wanting a more adequate philosophy of life, wanting to know more about the Bible, wanting to feel closer to God, and feeling bad about not attending church frequently enough. It appears that all of these factors are related to a concern for greater personal and social security.

In regard to moral problems, it appears that the only significant problem has to do with the worry, on the part of the student, about some "mistakes" he has made in the past. While it is only speculative, it might be suggested that there is a tendency to judge conduct that is a part of the Indian or reservation heritage in terms of the standards of Western culture. If this assumption has any validity, it would be well for religious leaders to indicate the relativity of cultures at the same time that guiding moral principles are taught.

In summary, the problems in these two major areas do not appear clearly and in sharp focus. It is a result of this circumstance that it is argued that these problems are only symptomatic of a general state of insecurity. If this assumption is valid, the problems in these areas should be lessened as the problems in other areas are solved.

The Related Nature of the Problems of Indian College Students. In these concluding statements the attempt has been made to provide a framework within which the problems of Indian college students might be viewed. This framework is limited by the fact that the problems are considered as separate and distinct entities. This type of analysis was chosen over one in which the problems are all seen as being related to the overall cultural milieu of the Indian because it seemed more expedient to do so—expedient in the sense of accomplishing the purpose of the study and in the sense of making headway in the amelioration of the problems. However, in conclusion, it should be reiterated that all of these problems do have a common source. Insofar as the common source of these and other Indian problems may be changed, so these problems will change. Therefore, while it is desirable

to take whatever limited action is possible for the solution of specific problems, advantage must also be taken of every opportunity to alter the basic cultural disorganization of the contemporary Indian. To attack the problems from all angles is the best than can be done with the limited knowledge that is available to us. Only through the continuous and energetic pursuit of knowledge in all of these areas may the problems be solved.

APPENDIX

Name .....

Parent's Address .....

Age..... Degree of Indian blood .....Sex..... Tribal affiliation.....

Name of College.....Home reservation .....

Year in College.....Major (s) .....

Minor (s) .....Married ..... Veteran .....

Check (X) the types of school attended and circle grades attended in each:

.....Federal	1	2	3	4	5	6	7	8	9	10	11	12
.....Church	1	2	3	4	5	6	7	8	9	10	11	12
.....Public	1	2	3	4	5	6	7	8	9	10	11	12

From what elementary school did you graduate? .....

From what secondary school did you graduate? .....

Mother's degree of Indian blood? .....

Father's degree of Indian blood? .....

What grade did mother complete? .....

What grade did father complete? .....

* * * * * * * * * * * * *

CIRCLE OR CHECK THE ANSWER THAT BEST DESCRIBES YOU

LANGUAGES SPOKEN

1. Do you speak an Indian language? ..... yes no
   (a) Did you speak Indian before learning to speak English? ..... yes no
   (b) Do you think that speaking Indian makes it difficult for you to express yourself adequately in English? yes no
2. Does your father speak Indian? ..... yes no
3. Does your father speak English? ..... yes no
4. Does your mother speak Indian? ..... yes no
5. Does your mother speak English? ..... yes no
6. Is Indian spoken in your home in preference to English? ..... yes no

7. Do your college marks in English average C or better? yes no

8. Did you study a foreign language in high school? ..... yes no

   (a) What foreign language did you take in high school?.....

   (b) How many years did you study a foreign language in high school? .....

FINANCES AND BUDGETING

9. Circle YES if you are receiving financial assistance from any of the following sources:

   (a) Tribal or federal loan (must be repaid) ..... yes no
   (b) Tribal or federal grant (does not have to be repaid) ..... yes no
   (c) South Dakota Indian Scholarship ..... yes no
   (d) Veterans benefits ..... yes no
   (e) Vocational Rehabilitation ..... yes no
   (f) Your parents ..... yes no
   (g) Your relatives ..... yes no
   (h) Other (please state) .....

10. Would you have gone to college if you had not received financial assistance from sources other than parents and relatives? ..... yes no

11. How much of your financial cost of attending college can your parents provide? (all) (most) (some) (little) (none)

12. How do your financial resources compare with those of the average white student?

    Do you have (check one)?

    (a) .....more

    (b) .....less

    (c) .....about the same

13. Mark with an (x) the items in the following list for which you feel you have adequate funds:

    (a) .....food

    (b) .....clothing

    (c) .....school supplies

(d) .....tuition and fees

(e) .....spending money

14. Did you have instructions in handling funds before coming to college? ..... yes no
15. Do you feel it is a good idea to have instructions in handling funds before coming to college ..... yes no
16. Answer the following if you have received any funds from the Bureau of Indian Affairs:
    (a) Was it sent directly to you? ..... yes no
    (b) Was it sent to the college? ..... yes no
    (c) Do you feel that it would be better to have the funds sent directly to you rather than to the college? ..... yes no

TRANSITION FROM HOME TO COLLEGE

17. Was it difficult for you to remain in college when you enter as a Freshman because of:
    (a) Homesickness ..... yes no
    (b) First experience in being away from home ..... yes no
    (c) Lack of friends ..... yes no
    (d) Change in type or amount of social activity ..... yes no
    (e) Lack of finances ..... yes no
    (f) Other (please state) ..... yes no
18. Did you miss being away from your family when you first entered college? ..... yes no
19. Do you miss being away from your family now? ..... yes no
20. Did you miss being away from your family when you first entered college? ..... yes no
21. Do you miss being away from those friends now? .... yes no
22. About how often do your parents write to you? (check one)
    (a) .....weekly
    (b) .....every other week
    (c) .....monthly
    (d) .....less than once a month
    (e) .....never
23. Do you wish your parents would write to you more often? ..... yes no

24. Do you wish that you would get more mail from your friends? ..... yes no

25. When you first came to college what was your attitude about living on the reservation? (check one)

(a) .....very good place to live

(b) .....fairly good place to live

(c) .....did not make much difference

(d) .....not a very good place to live

(e) .....very unsatisfactory place to live

26. What is your present attitude about living on a reservation? (check one)

(a) .....very good place to live

(b) .....fairly good place to live

(c) .....does not make much difference

(d) .....not a very good place to live

(e) .....very unsatisfactory place to live

27. Do you plan to make your home on the reservation after finishing college? ..... yes no

SOCIAL ADJUSTMENT

28. Do you feel that being an Indian is a handicap in your relations with other people? ..... yes no

29. Do you feel that being Indian will be an employment handicap after leaving college? ..... yes no

30. How often do you think about being an Indian? (check one)

(a) .....very frequently

(b) .....fairly often

(c) .....once in a while

(d) .....seldom

(e) .....never

31. Have you been discriminated against because you are an Indian? ..... yes no

32. Do fellow students discriminate against you because you are an Indian? ..... yes no

33. Do you feel that professors discriminate against you because you are an Indian? ..... yes no

34. Would you rather be a white person than an Indian? yes no

35. Are you proud of your Indian ancestry? ..... yes no

36. Which of the following best describes your physical appearance? (check one)

(a) .....I look like a "fullblood".

(b) .....I have a few visible Indian characteristics.

(c) .....I am indistinguishable from a white person.

37. Do you wish your complexion was lighter? ..... yes no

38. Did your high school provide you with social training that helps you in college? ..... yes no

39. Would you like to date more? ..... yes no

40. Do you date any of the white students on the campus? yes no

41. Would you prefer to date Indian students than white students? ..... yes no

42. Do you date any of the Indian students on the campus? yes no

43. Are you afraid you would be turned down by a white student if you asked one for a date? (only males answer) ..... yes no

44. Have any white students asked to date you? (only females answer) ..... yes no

45. Would you rather associate with Indian people than with white people? ..... yes no

DECISION ON GOING TO COLLEGE

46. In what year of school did you decide to go to college:

(a) Before the eighth grade ..... yes no

(b) During the ninth grade ..... yes no

(c) During the tenth grade ..... yes no

(d) During the eleventh grade ..... yes no

(e) During the twelfth grade ..... yes no

(f) After leaving high school ..... yes no

47. Was your decision in coming to college influenced by:

(a) Your parents ..... yes no

(b) A teacher ..... yes no

(c) A friend ..... yes no

(d) Priest, minister, or other religious person ..... yes no

(e) Athletics ..... yes no

(f) A person you admired? If yes, who? ..... yes no

(g) Other (please state)? ..... yes no

48. Was your decision in coming to college based primarily on a desire to be of future assistance to Indian people? ..... yes no

If you answered question 48 **yes** in what way would you like to be of assistance to Indian people? .....

.....

HIGH SCHOOL TRAINING

49. Do you feel that your high school education was adequate? ..... yes no

50. Do you feel that you were adequately trained by your high school for college work in (check only courses concerning you):

(a) Mathematics ..... yes no

(b) Science ..... yes no

(c) English ..... yes no

(d) Social studies ..... yes no

(e) Music ..... yes no

(f) Homemaking ..... yes no

(g) Other (please state) .....

51. Do you feel that inadequate training in high school deterred you from some vocational or professional goal? ..... yes no

If answered yes in question 51:

(a) What was the area in which you feel that you were not adequately prepared by your high school? .....

(b) What would have been your vocational or professional goal if you had been adequately trained to pursue that goal? .....

PERSONAL PROBLEMS

52. Are you troubled at present with any personal problem? ..... yes no

53. With whom would you prefer discussing a personal problem?

(a) A friend ..... yes no

(b) Parents ..... yes no

(c) A counselor ..... yes no

(d) Minister or priest ..... yes no

(e) Other (please state position or relationship) .....

54. Do you feel that there is someone at the college with whom you could discuss a problem? ..... yes no

55. With whom would you discuss:

Type of Problem	Name of Person	Position or Relationship
(a) Personal	.....	.....
(b) Vocational	.....	.....
(c) Emotional	.....	.....

HIGH SCHOOL GUIDANCE

56. Did your high school provide you with any information that was helpful in:

(a) Registering in college ..... yes no

(b) Helping you decide on a vocational or professional goal ..... yes no

(c) Knowing the expenses of attending college ..... yes no

(d) Helping you choose the college that best suited your needs and abilities ..... yes no

(e) Informing you about college life ..... yes no

(f) Budgeting funds wisely ..... yes no

57. Was the information given you by your high school about college life accurate ..... yes no

58. What information do you feel that your high school should have provided you with in order to make an easier adjustment to college life?

59. What information should the college have supplied you with to help in your adjustment to college life?

60. Is it advantageous to be an Indian?

61. Would you prefer to room with an Indian or white student? Please explain your answer.

62. Do you feel that your social life in college is satisfactory? Please explain.

63. Do you know any Indian students who left college before graduation? If so, what were their major reasons for leaving?

(a) .....

(b) .....

(c) .....

(d) .....

(e) .....

(f) .....

(g) .....

Institute of Indian Studies
State University of South Dakota
Vermillion, South Dakota

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